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Biography.

MEMOIR OF SAMUEL PHILLIPS, ESQ.

LATE LT. GOVERNOR OF MASSACHUSETTS.

Extracted from Dr. Tappan's Sermon occasioned by his Death.

**I** DOUBT not that you have all anticipated me, in applying the character just drawn to the EXCELLENT MAN, whose funeral rites we are now performing. His fervent and uniform piety, his upright and zealous devotion to every private and public duty, prompted and strengthened by large capacities for usefulness, rendered him a distinguished ornament and pillar both of the church and commonwealth.

The Author of nature had bestowed on him many eminent gifts. Among these may be reckoned a clear apprehension; a sound and penetrating judgment; a spirit ardent and enterprising, yet patient, deliberate, and persevering; a mind formed for great projects, yet sagacious, delicate, and cautious in the selection of objects, and in the choice and application of means. These, and other excellent endowments were matured by liberal studies, pursued with manly diligence and virtue; and by a close observation of men and things. They were early and constantly devoted to the best ends by a sublime spirit of benevolence and godliness.

Such talents, thus employed, soon attracted the public esteem. He was very early called into the legislative councils of this State, and for many years, and during the most trying vicissitudes, was one of her most efficient, useful, and approved statesmen, in the representative or senatorial branch of her government. Many successive elections placed him at the head of her legislature. In this high and delicate situation he equally honoured himself and benefited the commonwealth, by his punctuality and assiduity,

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by his correctness and dispatch, by his mild, impartial, and dignified conduct. His wisdom, justice, and patriotism were for a long time exercised in one of our judiciary departments; in which his ability and integrity, his patient, candid, and diligent attention were universally approved. He took an early and decided part in the glorious conflict for American freedom and independence; and by his example, counsels, and exertions, largely contributed to its spirited prosecution and prosperous issue. His well digested ideas of the nature, and strong impressions of the value of obedient liberty, joined with his enlightened zeal for the welfare of his country, made him a firm and able supporter of her local and national constitutions of government, and of those measures, which gave them a full and energetic operation. He viewed her civil, moral, and religious establishments, as under God, the security, yea, the vital principle of her freedom and prosperity.

Agreeably, the piety of our illustrious citizen was equal to his patriotism. His religion supported and exalted both his private virtues and public energies. He had seriously studied the evidence, the nature, and the worth of Christianity. From early youth he appeared to feel its sanctifying influence. While a member of the university, he was a model and patron, not only of literary industry, dignified manners, and the purest morals, but of devout, ardent, yet rational piety. He there displayed that capacity and zeal for useful projects, which remarkably distinguished his future life. He was either a founder or leading member of three select associations, devoted to scientific or patriotic pursuits. He also earnestly promoted, and ably assisted in a society formed for religious and moral improvement. In the meetings of this society he gave striking proofs of his proficiency in divine wisdom, especially in the gift and spirit of prayer. The humility and fervour, the propriety and eloquence, with which he afterward led the daily devotions of his family, will long be remembered even by his occasional guests; and his corresponding example, instruction, and government in his house, will, I hope, live not only in the grateful veneration, but in the pious and lasting improvement of many, who were placed under his care. As his belief and profession of the gospel were deliberate and unshaken; so his attendance on its ordinances, his exemplification of its virtues, and his zeal for its interests, proclaimed the sincerity, the power, and the excellence of his faith. His strict and deep views of evangelical doctrine and duty, of human depravity and mediatorial mercy, evidently formed his heart to a penitent and lowly, a kind and condescending spirit, joined with devout and habitual dependence on the grace of God through the atonement of his Son. At the same time they produced high efforts of grateful zeal and imitation, suited to the transcendent discoveries and enforcements of benevolence and moral perfection, contained in the gospel.

Influenced



Influenced by these and similar sentiments, he was a distinguished pattern of virtuous *diligence* and *resolution*. His mind was too serious and benevolent, too active and great, to relish or even endure the fancied pleasures either of useless indolence or dissipating amusement. Both his solitary and social hours were intensely devoted to some object of utility. His zealous industry would hardly permit those pauses of application, and attentions to health, which might seem due to the delicacy of his frame, and the anxious concern of his friends and the public.

This remarkable activity was joined with great *economy* and *simplicity*. He was conscientiously opposed to that luxury and splendour, which sacrifice to personal vanity and pleasure the wealth and opportunity, which Heaven bestows for very different ends. He wished to encourage those manners, which suit a young republican community, and on which virtue and contentment, prosperity and usefulness essentially depend. By cherishing these habits in himself and his connexions, he aimed to increase their power and disposition to do good. That ability and attention, which were hereby diverted from purposes merely selfish and vain, were earnestly directed to solid and charitable uses. Which leads us to add, that

His cordial and extensive hospitality, his tender and zealous patronage of friendless or indigent merit, his eager sacrifices of private business and interest to public exigence, his efforts to rouse, direct, and encourage the charity and public spirit of others, his distinguished contributions of time, influence and property to seminaries of learning and religion, loudly attest his *pure and exalted philanthropy*. These and many similar facts evince that he lived not to himself, but to the good of his fellow-men, and the honour of his God.

The history of man does not often furnish a character so full of various, well directed, and useful energies. It does not often illustrate the art of living so much in so small a compass of years. Though our respectable Friend was cut off in the midst of his days,\* yet if life be measured by those exertions and improvements, which "answer life's great end," he had attained to a rare and honourable longevity.

At the last annual election he was deservedly raised to the chair of Lieutenant-Governor in this Commonwealth. Though his health was then greatly impaired by a threatening disease, his respect to the public voice, and desire of continued usefulness, prompted his grateful acceptance of the office, and as far as possible, his diligent attendance on its duties. From this period the gradual increase of his bodily complaints, though it suspended his former energies, yet could not stop that mental sensibility and application, to which his whole soul was attuned. During a long scene

\* He died Feb. 10, 1802, Æt. 50.

scene of great animal debility, his mind was deeply and alternately occupied with his temporal and spiritual concerns, with the affairs of his beloved Academy, and with the still weightier interests of his country and of Zion. Thus "his ruling passion was strong in death;" his soul was on the stretch to do good almost to his latest breath. His hope of future happiness, in the near prospect of dissolution, was that of a humble evangelical believer. Conscious of imperfection, and at the same time of Christian sincerity and faithfulness, he renounced every plea of personal merit, and "looked for the mercy of our Lord Jesus Christ unto eternal life."

N. B. To give the reader a distinct view of his public offices and services, we beg leave to subjoin, that he was chosen in his twenty-fourth year to represent his native town in the Provincial Congress at Watertown, in 1775; that he was a member of that Congress and the succeeding Houses of Representatives every year, till the adoption of our State Constitution in 1780; that he was frequently employed upon important committees of those Houses during the revolutionary war, and spared no exertions in his power for attaining the object of that struggle; that he was a member of the Convention, which framed the above-named Constitution, and of the committee, which prepared a draft for that Convention; that on the adoption of this Constitution, he was elected a member of the first Senate under it, and was continued in that branch of the Legislature till 1801, except in the memorable year succeeding the insurrection, when his election was precluded by his mission, with that of two other distinguished patriots, to the western counties, who discharged their trust in a manner highly grateful and conciliatory; that he was chosen President of the Senate in 1785, and continued in that office, except in the year just mentioned, till he was called up to a higher department. The unanimous vote, which, at almost every election, gave him the presidency of the Senate, amid the diversity of political opinions in that board, is a most honourable attestation of his merit and of the public esteem. He was appointed Justice of the Court of Common Pleas for the county of Essex, in September, 1781, and held that office till the close of 1797, when declining health, borne down by incessant fatigue, induced his resignation.

His conspicuous services, talents and virtues not only placed him high in the popular affection and confidence, but procured him honourable testimonies from the most enlightened and respectable bodies. He was honoured with a place among the original members of the American Academy of Arts and Sciences, incorporated early in 1780; and also with the degree of Doctor of Laws by Harvard University in 1793.

Beside other illustrations of his desire to do good, which might be produced, the author, in compliance with the wish of the Trustees of Phillips Academy, and with his own feelings, communicates the following facts.

In an instrument, signed and sealed by Mr. Phillips, December 12, 1801, he directs and binds his heirs and executors to pay to said Trustees *One thousand dollars*, to be by them and their successors always kept out at interest; one sixth part of this interest to be annually added to the principal, and the other five sixth parts to be laid out in the purchase of pious writings, viz. Dr. Doddridge's Address to the Master of a family on family religion, his sermons on the religious education of children, the Westminster Assembly's Shorter Catechism, &c. to be annually distributed among the inhabitants of Andover, according to the best discretion of said Trustees, assisted by the Congregational ministers of that town. He particularly directs that the abovenamed Address on family religion be given to



to every young man, about to enter into a family state. He further directs, that whenever the income of this fund shall exceed the objects above specified, the surplus shall be applied to the use of PHILLIPS Academy.

In another instrument, dated January 27, 1802, he directs the sum of *four thousand dollars* to be paid in trust to the same Trustees, to be made a perpetually increasing fund in the same manner with the preceding, and the interest appropriated to the following purposes;—viz. five sixth parts of the interest arising from one fourth part of said capital sum to be applied partly for better qualifying females to teach in the district schools of Andover, and partly for extending the term of their instructions;—and the five sixth parts of the interest of the remaining three fourth parts of said capital, to be laid out in procuring Bibles, Testaments, and Psalters, the pious writings mentioned in the former donation, and others of a similar character, to be distributed among poor and pious Christians, not belonging to Andover, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge are but sparingly enjoyed. To enable the Trustees in the most correct opinion of the proper objects of this donation, they are desired to seek information from pious ministers of religion in different parts of the country.

Thus this CHRISTIAN PHILANTHROPIST employed the last ebb of life, as well as his vigorous days, in liberal and zealous endeavours to promote the best interests of mankind. May his example provoke many to emulation.

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## Religious Communications.

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### LETTERS TO THE YOUNG. NO. IX.

Continued from page 22.

DEAR YOUTH,

THE serious, all important question must again be asked; do you cordially receive the Lord Jesus for your almighty and holy Saviour, your delight and the object of your affectionate service? If so, your souls will be sanctified by divine grace; you will grow more and more like Christ in this world, and be completely blessed in the enjoyment of him hereafter. If you do not thus receive him, how criminal is your conduct and how gloomy is the thought of your eternal hereafter! "Behold," says Jesus, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Condescending declaration! Yet millions of unholy creatures, unholy youth, will not listen to it. They do not love such a holy Guest. To such let me suggest some inducements to a compliance. Do you consider the infinite greatness and excellency of the Saviour? His greatness is without beginning and without limit. Before him angels bow, and seraphim cover their faces. He inhabits eternity, sustains and governs the universe, and none can resist his power. He is the true God and eternal life. He is clothed

clothed with honour and majesty. In neglecting him, therefore, you despise God your Creator and constant Benefactor. And durst you thus treat a Being of infinite glory and dignity? Have you the hardihood to persist in opposition to the Majesty of heaven and earth? It is in vain for you to flatter yourselves that you feel respectfully towards God; that you have never intended to affront him. What is the language of your conduct? Shutting the glorious and divine Saviour out of your hearts, can you offer a greater affront to God than this? And ought not this to be considered as an inducement to embrace Christ, that you cannot neglect it without despising God? Is the thought supportable, that by your indifference to the Redeemer, your conduct plainly shows how lightly and contemptibly you think of God?

2. The relation in which Christ stands to you must operate on every ingenuous mind as an inducement to comply with his call. He is the Mediator between God and you. By him alone, can you ever be accepted of God. This relation, sustained by Christ, is far more endearing than that, which subsists between parents and children. This our Saviour more than intimated in those striking expressions; "Whosoever cometh after me, and hateth not his father and mother, cannot be my disciple. Whoso loveth son or daughter more than me, is not worthy of me." In disregarding Christ and his gracious calls, you trample upon this high and sacred relation. What fixed obstinacy, what deep depravity do those children manifest, who despise and disobey a kind and worthy parent! Yet far more criminal is it for you to disregard the divine Mediator. You view with abhorrence the child, who mocks at his parents, and refuses all their counsels. But how much more worthy are you of the abhorrence of all beings, while you turn away from Christ!

3. Consider how much Christ has done for you. For you he condescended to be born in a low, a despised, and suffering state. For you he endured poverty, hardship and persecution. For you he went about doing good, communicating truth, and detecting error. For you he groaned and sweat, bled and died on the cross. Never before did a benefactor manifest so much kindness, as Christ has shown to you. Gratitude for benefits is a duty so natural and obvious, that the most depraved are ashamed of delinquency in this respect. Should a worthy man expose his reputation, his property and his life to deliver you from some great evil, could you bear the thought of treating him with cold neglect and disdain? Yet this is but a very faint illustration either of the pains Christ has endured for you, or of the shocking and ungrateful returns he receives from you, while disobedient to his commands. Shall it be esteemed so great a crime to neglect an earthly benefactor, and yet not be thought criminal to slight the heavenly Lover, who gave his life a ransom for you? You stand justly charg-



charged with the vilest ingratitude, while you turn away from Christ.

4. Every good being in the universe loves Christ. None, who have any right feelings, treat him with neglect. All the holy in heaven and on earth admire and adore him. God loves him and repeatedly made this declaration; "This is my *beloved* Son, in whom I am well pleased." The holy angels love him, and legions of them stand ready to obey the first intimations of his will. The saints in heaven and on earth love and trust and praise him. In neglecting the Saviour, you make a practical declaration, that you feel opposed to every good being in the universe; that you love what they hate, and hate what they love. And this will remain true as long as you conduct with such wicked indifference towards Christ.

5. In not hearkening to the Saviour, you take sides with the most wicked, and malicious beings. Infernal spirits wish to have you conduct in this manner towards Christ. In refusing Christ you gratify the malicious desires of the devil, who uses every mean to deceive and destroy you. He employed all his art to deceive and all his power to destroy Christ. And now his object is to injure Christ's cause by preventing the wicked from embracing him, and in tempting the young to delay an application to the Saviour, till some more convenient season. Now will you take sides with the malignant spirits of hell in their contest with Christ? It is in vain for you to say no; as long as you do not hearken to the gospel. For Christ has said, "He that is not for me is against me."

Therefore receive Christ, or prepare to dwell a long eternity with those foul beings, with whom you join, in the regions of despair. Can you flatter yourselves, that you shall be able to live in the service of Satan, and yet go to heaven at last, and be happy with that Saviour, whom you reject? "Be not deceived."

AMATOR.

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BRIEF SURVEY OF ECCLESIASTICAL HISTORY, IN A SERIES OF LETTERS TO A STUDENT IN ——— UNIVERSITY, BY HIS FATHER.

*Letter 1.*

MY DEAR SON,

THAT you might pass through the allotted period of your mortal existence with reputation to yourself, with satisfaction to your friends and with usefulness to others; that you might enjoy the rational pleasures, which result from scientific pursuits, and, especially, that you might realize those sublime joys and strong consolations, which are imparted by our holy religion, and finally attain to joys unspeakable and full of glory, it has been my solicitous

ous endeavour to instil instruction into your mind from a very early period of your existence to the present time.

For your literary acquisitions, preparatory to your admission into the University, of which you are now a member, you have been principally indebted, under the providence of God, to myself. Whatever was in my power to do for you, previous to your removal from my more immediate care, has, I trust, in a good degree been done. During the three years you have been at college, I have endeavoured to be as useful to you as possible, in an uninterrupted and frequent correspondence with you by letters, and other communications. But my greatest concern has been for your better part, your precious and immortal soul.

To instruct you into the pure and uncorrupted principles of Christianity, deeply to impress your mind with a sense of the worth of your soul, and of the unspeakable importance of immediately attending to its everlasting welfare, as the "one thing needful," has been the object of my greatest concern and most anxious attention. I pray God that my labours for your good may not be in vain. My dear son, let not my hopes be disappointed. "Be wise, and my heart shall rejoice, even mine. Thy father and thy mother shall be glad, and she that bare thee shall rejoice."

In the course of our correspondence I have hitherto made you no particular communications on ecclesiastical history; and as you have paid but little attention to this interesting and useful subject, I have it in contemplation to transmit to you, from time to time, brief sketches upon it, accompanied with such remarks and reflections, as may be suggested to my own mind. Mosheim will be my guide, to whom I shall be principally indebted, not only for the facts which I shall state, but in many instances, for the *dress* with which those facts will be clothed. If you would ascertain the full extent of my *plagiarisms*, you will carefully read that justly celebrated historian, which it is my wish you would do by the first favourable opportunity.

In this letter it is my object to trace the footsteps of divine Providence, with relation to the church of Christ, from the commencement of the Christian era to the close of the first century.

Jesus Christ, the eternal Son of God, and the founder of our holy religion, was, according to usual computation, born about eighteen hundred years past, in the reign of Augustus Cesar the Roman emperor. At this memorable period, the world was divided, with respect to religion, into two great, or general sects, Jews and Pagans, the greater part of whom was subject to the Roman empire.

The government of this empire, considered both with respect to its forms and its laws, was, for that period, mild and equitable, although it must be acknowledged that many oppressions resulted from the corrupt administration of its magistrates. This period,  
styled



was also remarkable for the peace and tranquillity which generally prevailed through the world. It may, with much propriety, be styled the *pacific age*, when compared with preceding times, and the times which followed.

But notwithstanding the world, in general, was in a state of uncommon tranquillity, and its situation, in a variety of respects, flourishing and prosperous, yet the most gross and abominable idolatry was generally prevalent. All nations, except the Jews, acknowledged a great number of governing powers, whom they called gods and goddesses, and to whom they paid the most slavish, superstitious and horrid reverence, and religious rites. Nor were the Jews free from many absurd traditions and superstitious ceremonies. The purity of their religion was greatly tarnished, and a just sense of its spirituality was almost entirely obliterated from their minds. They had, indeed, the form, but were, in general, destitute of the power of godliness. Thus deplorable was the situation of the world with respect to religion! Nor were corruption and licentiousness of morals much less prevalent, than idolatrous worship and superstitious rites and ceremonies.

At such an age as this, Christ the sun of righteousness arose upon the world. The year, in which this glorious event happened, has not hitherto been fixed with absolute certainty. But this uncertainty is of no great consequence to us. In the great event itself we are chiefly interested, and not in the precise time of its taking place.

At the age of about thirty years, Jesus Christ entered upon his public ministry among this corrupt and sinful generation; in the discharge of which he taught the most pure and excellent doctrines, inculcated the most divine and salutary precepts, and led a life of the most perfect sanctity.

This divine teacher selected twelve persons from among the Jewish nation, denominated apostles, and seventy others, called disciples, whom he sent forth to teach and to preach in his name, and to propagate and establish his religion. It is supposed that he limited the number of his apostles to twelve, in allusion to the twelve tribes of Israel; and that by the choice of seventy, as his disciples, he designed to admonish the Jews that the authority of their council, or sanhedrim, which also consisted of seventy, was at an end, and that all power, with respect to religious matters, was vested in him alone.

During the ministry of Christ, a considerable number of the Jewish nation acknowledged him, as the Son of God and Saviour of the world. They cordially embraced his religion, and a firm foundation was soon laid for its future extension.

Having pursued his public ministry for the space of about three years, he was betrayed, by the infamous and infernal treason of an apostate member of his family, into the merciless hands of a

brutal soldiery. In consequence of this, he was first brought before the Jewish high priest and sanhedrim, and injuriously accused. Thence he was dragged to the tribunal of Pilate, the Roman prætor, and there accused of treason before Cæsar. Pilate, though willing to release him, was so intimidated by the clamours of an enraged populace, that he was constrained to pronounce sentence of death against him.

As a most important end of Christ's mission was to make expiation for sin, so, when all things were ready, and when he had finished the work of his glorious ministry, he voluntarily submitted to the bitter and ignominious death of the cross. Thus died the Son of God, the divine Founder of our holy religion, and was buried! But having remained three days in the sepulchre, he rose triumphant from the dead, and ascended into heaven, after remaining and conversing forty days with his disciples. His ascension was in the view of the most credible witnesses, that testimony might hereby be given, that he was the Son of God with power.

Until this period we are to consider the Jewish church as existing. Christ was, as to his birth, a Jew. He was accordingly circumcised and submitted to other Jewish rites and ceremonies, hereby fulfilling all righteousness, as enjoined by the Jewish ritual. By his death he put an end to the obligations of the Mosaic, or ceremonial law of the Jews. This law was hereby finished, and superseded. And now we are to consider the Christian church or dispensation as commencing.

I will now lead your mind to the contemplation of the progress of this church, with attending circumstances.

About fifty days after the ascension of Christ into heaven, he gave his afflicted apostles a striking proof of that majesty and power, to which he was exalted, by the effusion of the Holy Ghost upon them, according to promise, before his crucifixion. By this great and wonderful event they were endued with a variety of gifts, particularly the gift of tongues, and became eminently qualified to preach the gospel to the different nations of the world. Thus qualified, and relying on the presence, direction and aid of Christ, they began their glorious ministry by preaching the gospel according to his positive command *first* to the Jews, labouring to bring them to the saving knowledge of the truth as it is in Jesus. Nor were their labours unsuccessful. Thousands were soon converted, by the instrumentality of their preaching, to the Christian faith.

From the Jews they passed to the Samaritans, to whom they preached with such power and efficacy, that great numbers of them acknowledged and embraced Jesus of Nazareth, as the true Messiah. Distinct churches were soon formed in Palestine, or the land of Judea, and the adjacent countries. Nor did they remit  
their



their diligence, till the divine lamp of the gospel shone upon almost every nation of the earth.

The first Christian church, founded by the apostles, was that of Jerusalem, which seems to have been the model of all those that were afterwards erected, during the first century. This church was under the special governance of the apostles themselves. The other principal officers were *elders* and *deacons*. The duty of instruction was, principally, at least, devolved upon the apostles and elders, while the deacons were to assist in the celebration of the sacrament, to receive donations for, and to distribute them, according to their discretion, among the poor of the church. The members of this church, who were possessed of property, and, indeed, Christians in general, during this period, were remarkable for their liberality to their indigent brethren. For a time, the rich and the poor appear to have had all things common.

After founding and organizing the church at Jerusalem, the apostles travelled over a great part of the known world, and in a short time planted a vast number of churches among the Gentiles; several of which are mentioned in the sacred writings.

Thus prosperous, for a time, were the events which happened to the Christian church. But now events of a calamitous nature begin to take place.

Notwithstanding the most amiable virtues adorned the lives of Christians in general, the unbelieving Jews were stirred up with virulence and malignity against them, the priests and rulers especially. They not only loaded with injuries and reproach, the apostles of Christ and their followers, but condemned as many of them as they could, and executed upon them, in the most inhuman manner, their sanguinary decrees.

The murder of Stephen, and of James, the son of Zebedee, furnished the just, furnish dreadful examples of the truth of what we here advance. The church of Christ had, in no period, more bitter and desperate enemies than these same Jews, to whom the Saviour was more especially sent. But soon did the most signal marks of divine justice pursue this devoted people. The cruelties, which they exercised upon Christ and his disciples, were dreadfully avenged. That God, who, for so many ages, protected the Jews with an outstretched arm, withdrew his aid. He gave up Jerusalem, with its famous temple, to be destroyed by Vespasian and his son Titus. An innumerable multitude of this infatuated and sinful people miserably perished by famine, by fire and sword, and the rest were abandoned to a yoke of severe bondage.

However virulent the Jews were against the Christians, yet upon many occasions they wanted power to execute their cruel purposes. This was not the case with the heathen nations; and, therefore, from them the Christians suffered the severest calamities. The Romans are said to have pursued the Christians, with the utmost virulence,

virulence, in ten successive persecutions. Nero, the Roman emperor, was the first who enacted laws against them. In this, he was followed by several other emperors.

That the ruin of Christians might, as soon as possible, be accomplished, the most opprobrious calumnies and scandalous libels were raised against them. All the calamities, wars, tempests, diseases, &c. which afflicted mankind, were attributed to them, as the cause. Of what absurdity as well as malice, may not the enemies of the cross of Christ be guilty!

They, who, at this and in subsequent periods of the church, fell by the hand of bloody persecution in the cause of Christ, were called *martyrs*, which, in the divine writings, signifies witnesses; and they, who, when before the Roman tribunals, dared to acknowledge Christ and to profess their attachment to his religion, in spite of threatenings, and the danger of imprisonment and death, were denominated *confessors*. Such characters were, by Christians in general, held in very high veneration.

The number of Christians, who suffered martyrdom, was very great. The earth drank the blood of many thousands. During the persecution, which the Christian church suffered under the reign of Domitian, who was almost equal to Nero in cruelty, several Roman personages of the first distinction, who had embraced the Christian religion, had the *honour* to endure martyrdom, in the cause of the *despised* Jesus of Nazareth. It was in this persecution that the apostle John was banished to the Isle of Patmos.

As to the state of learning, or science, at this period, the apostle Paul has given us a just idea of it in these words, "Profane and vain babblings, and oppositions of science falsely so called." Various were the schemes of philosophy, taught and advocated in the heathen world. The apostle Paul we find mentioning two sects of philosophers, which he found at Athens, viz. the *Epicurean* and *Stoick*. Elsewhere we find him admonishing Christians to beware lest they "be spoiled by philosophy." Their notions with respect to the divine Being and religious subjects, although in some respects rational and just, were, in general, a compound of contradiction and absurdity.

As to the state of letters and philosophy among the Jews, this exhibited a strong resemblance to the heathen philosophy; or rather, it was the same philosophy accommodated to the Jewish religion, and tempered with a mixture of some truth.

It was my design, my dear son, to give you a summary view of the state of the Christian church, &c. during the whole of the first century, in this letter; but finding that this would swell its size, beyond its contemplated limits, my concluding sketches, in relation to the church, during this period, will be reserved for a future communication.

You



You will readily perceive, from the brief review you have had of the wretched state of the world, with respect to religion, at the birth of Christ, that mankind, at that period, were in the greatest need of a divine teacher to instruct them into the true and certain principles of religious wisdom; and indeed, that such instruction has been highly important and necessary in every subsequent period. Their lack of vision was great, and they were ready to perish. But through the tender mercy of God the day-spring from on high visited them, to give them light while sitting in darkness and in the shadow of death. This light hath not only risen upon the world, but it hath increased in splendour, although, at particular periods, greatly obscured by clouds and darkness.

Almost all the great and precious privileges, enjoyed in the Christian world, are owing to the light of the glorious gospel. By this it is that life and immortality are disclosed to our view; and to this light are we indebted for our hopes of future felicity. How great is the obligation of all, who enjoy the instruction of the gospel, with unfeigned hearts and with joyful lips, to bless God, their Saviour, for this unspeakable gift, and to express their gratitude by living according to the benefit received! Yet, strange as it may appear, there now is, and there always has been, from the commencement of the Christian era, a set of vain, unthinking beings, who, through *philosophism* and science, falsely so called, treat with neglect, and even pointed contempt, the religion of Jesus, the glorious gospel of the grace of God. Idolizing their own boasted reason, which, in its best estate, is but vanity, they proudly depreciate the treasures of wisdom contained in this blessed book, as unworthy their regard. Thus man, who is born like the wild ass's colt, would fain be wise! What arrogance, what stupidity is this! *Lord what is man!*

The preceding sketches you will perceive furnish a very cogent argument in support of the truth of Christianity, as a revelation from Heaven. How was it possible that the first heralds of the gospel, a mere handful of men, and these, fishermen and publicans, who must have been held in low esteem by their own nation, and, as being Jews, must have been odious to the Gentiles—how was it possible that such men should arrest, as well the attention of the learned and mighty, as that of others, and induce them to renounce their deep rooted prejudices, and their favourite religious dogmas, and to embrace a new religion, which was in direct opposition to their former views, their unhallowed passions and depraved inclinations? Could such men, illiterate, despised and unaided by the arm of civil power, have effected these things, had not God been with them of a truth? Surely when we consider the rapid progress of Christianity, not only among the Jews, but especially among the Gentile nations, and by what weak and feeble instruments that great and amazing event was brought

brought about, we find the most convincing evidence that an omnipotent and invisible hand was the immediate cause. How striking, from this consideration, is the evidence of the truth of Christianity! What argument or proof is sufficiently strong to carry conviction to the mind of the infidel, that the religion of Jesus is worthy of all acceptance, should this be ineffectual?

You perceive that notwithstanding a considerable number of the Jewish nation embraced the gospel, yet that the great body of them rejected it; in consequence of which, the most awful judgments of Heaven fell upon them. They were miserably destroyed by famine, by fire and the sword. This event should suggest to your mind the consideration, that a sinful people are punished for their sins, in a *national capacity*, in this world only, as, in the future world, all national distinctions will be done away. What reason then is there for fear, that when national wickedness becomes great, that nation will be visited with the besom of destruction! As the Jews were terribly destroyed by the vengeance of Heaven for their infidelity and wickedness, so, whenever the wickedness of any nation comes to the full, that nation must expect likewise to perish. Did not the God of recompense destroy, for their crying abominations, the inhabitants of the old world, the cities of Sodom and Gomorrah, the Canaanites, the Babylonian, the Medo-Persian, the Grecian and the Roman empires? And have we not abundant reason to believe, that he is now scourging the nations of Europe for their aggravated national sins! Have we not much reason also to apprehend that these United States will, ere long, experience some dreadful national judgment, unless a speedy and thorough reformation should happily prevent the catastrophe?

How great, how malignant is the depravity of the human heart! How fixed its opposition to that heavenly wisdom, which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy! How strikingly is this sentiment illustrated by the inhuman and bloody persecutions, to which Christians were subject, during the period of the present review! Their benevolent and pacific dispositions, their inoffensive and amiable manners, and the purity of their lives, could not screen them from the malice and rage of unprincipled and wicked men. How complete is the depravity of the human heart! Surely it is enmity against God, and against his Christ; enmity against his people and cause! How just, how perfectly accurate is the delineation of men, drawn by the unerring pen of inspiration. *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace they have not known.* O what madness is there in the human heart! How deep rooted and inveterate are its prejudices against the truth as it



is in Jesus ! How is it displayed, when unrestrained, by the most inhuman deeds, and the most shocking enormities !

But how powerful and salutary is the influence of true religion, the religion of Jesus, upon the mind ! How dear to the heart of the real Christian ! Such was its influence upon the minds of the primitive Christians, so dear was it to their hearts, that for the sake of it they forsook their worldly enjoyments, and in many instances parted with life itself. Rather than abandon the cause of Christ, or make shipwreck of their faith, they cheerfully gave their bodies to be burned, and embraced death in its most frightful forms. But is the Christian religion, my son, thus dear to us ? For the sake of it, or rather than abjure it, do we stand ready to sacrifice all our enjoyments, and, if called to it, to part with our lives ? This question may be as needful as it is trying. What is your answer ? Should God, in his providence, place you in a situation, either to suffer persecution even unto death, or to deny Christ and renounce his religion, and you were to prefer the latter to the former, how sad would be the evidence, that like the young man in the gospel, you were in *one thing wanting*, the *one thing needful* ! It would furnish very strong evidence that you were a stranger to the power of godliness. He, who would thus save his life in this world, must expect to lose it in the world to come. O my dear son, so reflect upon this subject as to ascertain what your real character is ; so reflect upon it as to receive the saving impression of wisdom. N—E.

To be continued.

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A LETTER FROM AN AGED MINISTER TO MR. H— AND WIFE, AFTER THE DEATH OF THEIR SON, WHO WAS LEFT TO DESTROY HIMSELF.

My dear Friends,

HEARING that you have lately met with a sore and distressing affliction in the death of a son, and that the manner of his death was attended with some aggravating circumstances, I hope, that you will always bear it on your minds, that the great Sovereign of the universe hath an indisputable right to dispose of all his creatures as seemeth good in his sight ; and that nothing can seem good to him (who is goodness itself) but what is so ; i. e. but what is really best to be done, or permitted : and although clouds and thick darkness are round about him, to our apprehension, yet righteousness and judgment are always the habitation of his throne, yea mercy and truth meet together in all dispensations, towards his believing people, even under the most gloomy aspects of divine Providence that attend us in the present world ; and although we know not now how to reconcile those seeming contradictions

contradictions (because of our great ignorance and short sightedness) we shall know how to do it hereafter, and be able to say, with the most cordial approbation of the divine government, that he has done all things well, with respect to the world in general, and with respect to his own people in particular; hence we have that extensive new covenant promise to live upon, by faith, recorded in Rom. viii. 28. All things shall work together for good to them that love God—even all things without exception, i. e. the most distressing dispensations and awful dealings of our covenant God. Hence those that stand not only in a visible, but in a real saving covenant relation to God by faith in Christ, may have strong consolation under their sorest troubles and most grievous afflictions, having the promise and oath of that God, who cannot lie, for their security, that all things shall eventually turn out to their real advantage; although at present God's dealings towards them may seem to threaten their utter ruin, yet they will sooner or later be satisfied that in the hard things they have met with, God meant all for their good. As in the example of the patriarch Jacob, although he conceived that some of the Lord's dealings were against him, when his son Joseph was not, and his beloved Benjamin was called for, yet he found in the conclusion that the Lord meant all for his good and advantage. Oh! my dear friends, the Lord Jesus Christ, the most skilful, faithful, and compassionate physician of souls knows best how to cure our most inveterate soul diseases, and that desperate maladies sometimes require desperate remedies; we may with the greatest safety venture ourselves in his faithful hands to deal with us as seems good unto him; he that has died for us, can do us no wrong, but will surely do us good; only let us carefully observe his prescriptions, who always suits his remedies to the nature of the distemper, and the strength of the patient, that is committed to him for a cure; and he cannot err in his judgment, as the most skilful earthly physicians sometimes do; he never overdoes nor is deficient; for he knows exactly our frame and constitution, how much and how little we can bear, and it is only when there is need that we are in heaviness for a season, as the apostle speaks 1 Peter i. 6. "Though now for a season (if need be) ye are in heaviness through manifold temptations."

Christians have need of trials for the mortifying their corruptions and to increase their grace, and make them meet and fit for heaven; indeed we should never feel any afflictions from the hand of a compassionate God, if there was no need of it; for he afflicts not willingly any of the children of men, much less his own children; nor would they ever feel the rod, if their need did not call for it; even then, it is but for a season, a short time, that their affliction lasts; no longer and no heavier than is really needful and necessary for them. Hence God's children are no losers, but great gainers, by all their trials and afflictions,

May



May I not suppose that you have sometimes prayed to God that he would by any means, (that he in his wisdom saw fit) wean your affections from the world, and separate your hearts more from sin, and all your idols. If so, it may be, that what you have met with, being best calculated for that good purpose, has come in answer to your prayer; for it is written in Psalm lxxv. 5. "By terrible things in righteousness wilt thou answer us, O God of our salvation." This I apprehend may be understood of the rebukes which God sometimes gives to his own people; he often in his providence answers his people's prayers by terrible things; but then it is always in righteousness, and as the God of their salvation still.

O labour by faith to look more at things unseen, and less at things seen; for things seen are temporal and soon pass away; but things unseen are of eternal duration. It was such a look of faith as this that kept the primitive Christians from fainting under all their great tribulations. Oh! my dear friends, beg of God in Christ to give you such a faith as this, for your support under your present trials; and under your present discomfitures do as Hannah did, go to the throne of grace in the name of Jesus Christ, and pour out all your complaints before the Lord; yea, follow the example of the disciples of John, when their Master was beheaded: go and tell Jesus of your troubles, and you may soon find him to sympathize with you under them; yea more, he will bear the heft of your burden; if you will cast it on him, you shall find rest to your souls according to his promise, Matt. xi. 28, 29.

The Lord is wont to train up his children by dark dispensations of his providence to such a faith as Abraham had, even to believe in hope against hope; such as Job had when he said, although he slay me, yet will I trust in him. Hence he sometimes reserves his severest trials for his greatest favourites. I hope, my dear friends, that you will not suffer yourselves to pore so much on your afflictions as to overlook your mercies: but take a thankful notice of those mercies that are still continued to yourselves and to your surviving children, who have shared in God's preventing goodness and common restraining grace; if we were left to ourselves, we should all be our own destroyers. It is indeed of the Lord's mercies that we may yet both hope and quietly wait for the everlasting salvation of God through the merits of the Redeemer.

I do hope and trust that this afflictive dispensation will turn to your everlasting good, and the spiritual good of your surviving children, by their wise and cautious improvement of it. So wishing this may be the happy issue thereof, I rest your sympathizing friend,

J. H.

## Selections.

### EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

Continued from p. 27. vol. v.

NO. XXVIII.

MR. HUMP. DITTON.\*

Born A. D. 1675 6. Died 1715.

**T**HERE are many instances of persons educated in secular life, afterwards engaging in the ministry with great success; but the present instance is just the reverse.

Mr. Ditton was regularly educated to the ministry, and after the close of his studies, preached for some time at Tunbridge-Wells; and yet, upon the death of his father, (at whose desire he had been thus educated) he wholly laid aside the sacred function, and applied himself to his favourite study of the mathematics; some of his publications on which, soon recommended him to the notice of Sir *Isaac Newton*, and by his interest he was chosen master of the new mathematical school in Christ's Hospital, which he enjoyed with credit to his death. What is most remarkable, Mr. Ditton's declining the ministry could not proceed from his aversion, or inability for theological studies, as appears from his excellent "Discourse on the Resurrection of Jesus Christ;" nor yet from a want of fervour in the cause of Christ, as it appears by his diary, that he lived in daily communion with God, and enjoyed much of the divine presence.

The following is the introduction to his Diary, which he calls "A JOURNAL, containing the most remarkable Transactions of the Little World, in my own Breast."

Dec. 29, 1701.

"If there be so much prudence in the conduct of worldly men, who keep exact accounts of their losses and gains; how wise a conduct is it for a Christian, whose traffic is with the invisible world, to reduce his concerns to a certain calculation! If the *new creature* be the offspring of heaven, where it is formed, and be destined by God to divine possession alone; how advisable is it, carefully to attend the growth of this God-like birth in a man's soul, and see its improvement in beauty and glory, from one degree to another! I am vastly pleased to travel over with my eye, a map of this great world; history is a most delightful entertainment to me; but what world so near me, as that enclosed within my own breast!

What

\* Gos. Mag. 1777. p. 393, &c.



What history so profitable as that of myself, in relation to God and a future state? The actions of heroes in former ages are very pleasant and surprising; their virtues are charming, though they appear at such a distance; and their pictures, drawn in lifeless history, excite an agreeable pleasure and admiration of them. But I have nobler scenes opening themselves to me, in my own breast! I am here taken up with the most glorious concerns of an immortal life, now beginning within me. I have the stupendous work of God in grace to study, observe, cultivate, and improve; a victory, to contemplate, that shall end in everlasting triumph; and a conflict, in order thereto, to be happily managed, with which all those upon record are, in comparison, but as children's play. I must, therefore, carry on the blessed work of presenting the true history of myself, daily to my own eyes; for to defer it longer, is to offer plain violence to conscience, and act contrary, both to former and more modern experiences."

NO. XXIX.

ROBERT NELSON, ESQ.\*

Born A. D. 1656. Died 1714 or 15.

THIS gentleman received his education under the learned bishop Bull, to whose sentiments he appears attached, and for whom he performed the friendly office of biographer. Mr. Nelson wrote several works, chiefly practical; but his "*Companion for the Feasts and Fasts*," is in the most esteem, and highly commended by the late bishop *Horne*,† among others.

In his last illness, he professed a firm affiance in the mercies of God, through Christ Jesus, and a full assurance of hope in the divine promises, by which he was enabled to die in peace and comfort.

In his "*Companion*," above-mentioned, on whit-sunday, in answer to the inquiry, "What is the peculiar office of the Holy Spirit?" he replies:

"To sanctify and renew our corrupt nature, and to restore its primitive perfection and dignity. For, since without holiness it is impossible to please God, or attain that happiness which consists in the enjoyment of him, and that the frailty and weakness, as well as corruption of our nature, is so great, that we are not able, of ourselves, to accomplish this mighty work—God hath been graciously pleased to grant us his HOLY SPIRIT, to be the *Author* of all internal holiness, and the principle of our spiritual life; and, consequently, it is this blessed Spirit gives clearness to our faith, zeal to our charity, and strength and power to all our graces."

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\* Bio. Brit. and *Wilford's* Lives, p. 25.

† Primary charge.

## THE PRAYING SHEPHERD.

NOT long after the year 1662, Mr. Grove, a gentleman of great opulence, whose seat was near Birdbush, Wilts, (England) upon his wife's lying dangerously ill, sent to his parish minister to pray with her. When the message came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister, for choosing rather to follow his diversions than attend his wife under the circumstances in which she then lay, one of the servants said, "Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the fields." Upon this, he was immediately sent for; and Mr. Grove asked him, whether he ever did or could pray. The shepherd fixed his eyes upon him, and with peculiar seriousness in his countenance, replied, "God forbid, Sir, I should live one day without prayer." Hereupon he was desired to pray with the sick lady; which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband and all the family who were present. When they arose from their knees, the gentleman addressed him to this effect:—"Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service." Whereupon he told him, he was one of the ministers who had been lately ejected from the church, and that, having nothing of his own left, he was content for a livelihood to submit to the honest and peaceful enjoyment of tending sheep. Upon hearing this, Mr. Grove said, "Then you shall be my shepherd,"—and immediately erected a meeting-house on his own estate, in which Mr. Ince preached, and gathered a congregation of Dissenters, which continues to subsist to this day.

## INTERESTING NARRATIVE OF A NEGRO SALE AT DEM-ARARA.

*The following very interesting account of a Sale of Negroes, is taken from Dr. Pinckard's late publication, entitled, "Notes on the West Indies:" a work well worthy the attention of the friends to the Abolition of the Slave Trade, as it contains fresh proofs of the degraded and miserable situation of our African brethren, who are the victims of that wicked trade.*

"A FEW days ago, I had the opportunity of being present at a more regular sale or market of slaves than I had seen before; and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow-beings regularly bartered for gold, and transferred like cattle, or any common merchandise,



chandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say, I have seen it!—and while Nature animates my breast with even the feeblest spark of humanity, I can never forget it!

“The poor Africans, who were to be sold, were exposed naked in a large empty building, like an open barn. Those who came with intention to purchase, minutely inspected them, handled them, made them jump, and stamp with their feet, and throw out their arms and their legs, turn them about, looked into their mouths, and according to the usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust; but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded,—sighs and tears made no impression,—and all the imploring looks and penetrating expressions of grief were unavailing! Hungry commerce corroded even the golden chains of affection, and sordid interest burst every tie of nature asunder. The husband was taken away from the wife, children separated from their parents, the companion was bought away from his friend, and the brother not suffered to accompany the sister. In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him! Here was a sister hanging upon the neck of a brother; and with tears, entreating to be led to the same home of captivity! There stood two brothers, enfolded in each other's arms, mutually bewailing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master; using signs to signify that they would be content with slavery, might they but toil together! Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful! Among these unhappy degraded Africans scarcely was there an unclouded countenance! Every feature was veiled in the silent gloom of wo, and sorrowing nature poured forth in all the bitterness of affliction. A whole host of painful ideas rushed into my mind at the moment. In sad contemplation, all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of, appeared in their worst shape before me; and my imagination was acutely alive to the unmerited punishment sometimes inflicted, the incessant labour exacted, the want of freedom, and all the catalogue of hardships endured by the slaves. I endeavoured

deavoured to combat the effect of these impressions by attaching my mind to opposite images. The kind-treatment of negroes, under humane masters, occurred to me; I recollected the comfort and harmony of the slaves I had lately seen at Profit! I contemplated their freedom from care, and the many anxieties of the world, and I remembered the happiness and contentment expressed in their songs and merry dances; but, all in vain! the repugnant influence would not be thus cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic; nature revolted at it; and I condemned the whole system of slavery under all its forms and regulations.

“When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each other’s arms, watch him with great anxiety. Presently he approached them; and after making his examination, affixed the mark only to one of them. The other, with a look of unerring expression, and with an impulse of marked disappointment, cast his eyes up to the purchaser, seeming to say, “And will you not have me too?”—then jumped, and danced, and stamped with his feet, and made other signs to signify that he also was sound and strong, and worthy his choice. He was nevertheless passed by unregarded; upon which he turned again to his companion, his friend, brother, whichever he was, took him to his bosom, hung upon him, and in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual,—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards, on looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed; more genuine joy was never expressed! His countenance became enlivened, grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, not less delighted, received him with reciprocal affection; and a more pure and native sympathy was never exhibited! Happy in being again associated, they now retired apart from the crowd, and sat down, in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers,—satisfied to toil out their days for an unknown master, so they might but travel their journey



journey of slavery together. In the afternoon of the same day, I chanced to be present when another gentleman came to purchase some of the slaves who were not sold in the morning. After looking through the lot, he remarked that he did not see any who were of pleasant countenance; and going on to make further objections respecting their appearance, he was interrupted by the vender, who remarked, that at that moment they were seen to great disadvantage, as they looked worse "from having lost their friends and associates in the morning." Aye! truly, I could have replied, a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still some were selected, and the mark of purchase being made, the distressful scene of the morning was in a degree repeated.

"A few of the most ill-looking only now remained. — These remained to a future day; and would probably be sold, not to the planters, but to the boat-women, tailors, hucksters, or some of the inferior mechanics or shopkeepers of the town, at a price somewhat lower than that demanded for the more robust and well-looking; and, alas! though least able to bear fatigue, these feeble beings would most likely be subjected to a far more heavy slavery than those of stronger frame."

#### FORMER DAYS CALLED TO REMEMBRANCE.

RUMINATING on my situation, and the sensible difference I felt in my Christian experience, from what I had heretofore known, and which was exceedingly distressing, I was forcibly impressed with the apostle's advice: "Call to remembrance the former days." I instantly determined to undertake the painful but profitable exercise; but no sooner had I formed the resolution, than I found a something within, greatly averse to the mortifying task. A suggestion from an enemy, said, "Retrospect is not always pleasing. On a review of past days, you will discover much ambition, folly, and ignorance interwoven with the *best* actions of life; and a view of this chequered piece will only pain and distress the soul." I began to hesitate:—Reluctance had almost conquered me; when I heard an heavenly Counsellor say, "Let not the children of this generation act wiser than the children of light." I observed the worldling comparing, examining, and adjusting his accounts; ascertaining his gain or loss: the former yielding pleasure,—the latter exciting to diligence and care. "If this man," said I, "is so interested in things that *perish*, how earnestly ought I to be concerned about those things that are of *infinite importance*!" This reflection overcame my reluctance, and I re-resolved to "call to remembrance former days."

Passing

Passing by those days which I devoted to carnal pursuits, when I lived "without God, without Christ, and without hope in the world," I began to reflect on my first exercises of mind, when (after the Holy Spirit convinced me of sin, humbled me at the Divine footstool, and led me earnestly to cry, "Lord, save, or I perish!") I was favoured with a rich display of pardoning love, through the precious blood of Jesus. My fears vanished; I arose from the ground, wiped away my tears of grief; and, realizing the infinite mercy of God in Christ Jesus, I exclaimed, "Is not this a brand plucked from the fire!" Wrapt in an extacy of joy, and desirous that the whole creation should assist my grateful soul in celebrating the praise of my Lord, I exclaimed, "Sing, O ye heavens, and be joyful, O earth, for the Lord hath redeemed Jacob, and glorified himself in Israel!" The chains of unbelief and the fetters of guilt being knocked off, my eager soul inquired, "Lord, what wilt thou have me to do?" My busy thoughts were contriving to spread the fame of my much-beloved Saviour. I hailed those around me, and said, "Come hither all ye that fear God, and I will tell you what he hath done for my soul." I was ready, on all occasions, to speak to poor sinners of a precious, precious Saviour. Fired with zeal, I made my way amidst opposition from the world, sin, and Satan; not intimidated by difficulties, I endured, "as seeing Him that is invisible;" confident of a Saviour's love, I boldly pressed forward, endured the cross, despised the shame, and exclaimed, "who shall separate me from the love of Christ?" My soul was alive to spiritual exercises, and lively in them. O how welcome was the return of each Lord's day! "I was glad when they said, Come, let us go up to the house of the Lord." What happy days I then enjoyed!—"how sweet their memory still!" Then I could lay aside the trifling concerns of this world, and gladly meet the people of God for social prayer and praise! What delight did I find in associating with experimental Christians!—what pleasure did I enjoy in retirement!—what holy indignation against sin did I discover!—and how animating were the thoughts of heaven to my soul, as a place of perfect holiness and eternal happiness!

But ah! where are all these seasons of enjoyment now?—where is the blessedness I knew when first I made a profession of attachment to Jesus Christ?—Alas! where is now my zeal for the dear Redeemer, my delight in Sabbaths, my affection towards experienced Christians, my readiness to seize opportunities for prayer, my patience under sufferings, my deadness to the world, my devotedness to God? Ah, my soul, what an affecting reverse has taken place! "O that it were as in months past!"

And what is the cause of this painful change? Is there not a cause? Doubtless, there is; and thou, my soul, canst trace it out. "Call to remembrance the former days, when thou wast shy of thy



thy closet ; when secret prayer was frequently omitted ; when the precious Bible was seldom consulted ; when unnecessary association with worldly men commenced ; when shyness towards the Lord's children was discovered ; when family prayer was neglected (at least, once a day) ; when Christian watchfulness was disregarded ; when worldly cares were cherished ; when sin was trifled with ; when remonstrance from conscience was in vain ; when——O, my soul, I tremble to finish the melancholy picture ! I remember past days, and am troubled ! This day I remember my sins, and my spirit within me is humbled. O fascinating, bewitching world ! O deceitful and desperately wicked heart, what have ye done for me !—how have ye wounded my peace, and overwhelmed me in distress ! and is there no hope for a soul thus fallen ?—must I yield to black despair ? “Call to remembrance, my soul, the former days,” and encourage hope in “the God of all grace.” Thou hast been brought low, but the Lord hath helped thee. “I will look again to his holy temple.” Who can tell but he will again restore my soul ? His arm is not shortened ; his ear is not heavy ; his bowels of compassion are not exhausted ; he is still full of compassion, plenteous in mercy ; “he waiteth to be gracious ;” his promise is sure ; his covenant is immutable : why then, O my soul, shouldst thou despair ? “I will arise, and go to my Father.” He that pitied the prodigal will not reject thee, when, like him, thou castest thyself at his feet in sorrow, and supplicatest his mercy. Hark ! he invites thee to return. “Take with you words, and turn unto the Lord : say unto him, Take away all iniquity, receive us graciously, and love us freely.” Behold, dear Lord, I come to thy footstool, — O heal my backslidings, restore my soul ! I have sinned, and done evil in thy sight ; but “thou art a God, full of compassion and gracious, long-suffering and plenteous in mercy and truth. O turn unto me, and have mercy upon me ! Shew me a token for good.”

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### SUBJECTS FOR CONSIDERATION.

Continued from page 53.

*No. II.*

6. *Consider the Nature of the Christian Religion.*—It is that way of serving and pleasing God, which is established in and by Jesus Christ, and which is taught us in the New Testament. Do you take care to learn your religion from thence ; or have you no religion ? If you have none, are you not hypocrites ? For do you not profess some religion or other ? If you have no religion, surely you have no conscience ; and if no conscience, what are you ? If you have any religion, where is it ? From whence do you learn it ? From the customs and commands of men ? From your parents and education ? Alas ! are customs always good ? Is education al-

ways

ways agreeable to the word of Christ? Do you pretend to be Christians, and yet not know what Christianity is, and what it means? Are you strangers to the religion you pretend to, and by which you hope to be saved? Do you think that a religion you do not understand would do you any good, or that it is enough to have the name of religion, when you have none of the power and practice? How easily do poor sinners delude their own souls, and cheat them into eternal darkness!

7. *Consider the Bible.*—The book that God has sent you, to teach you the way to heaven, and happiness, and himself—the book that is to make you good and wise, yea wise to salvation—the book that contains the law of God and gospel of Christ; the law which is expressive of your obligation; the gospel which is the way in which you are to be pardoned and saved, and accepted with God. There you are told what God has done in the world; how he dealt with man when he had made him good and happy; what he designed by sending his Son, and what the Son of God has done to redeem and recover lost sinners to God. There you learn how holy men have walked with God, and have been blessed by Him; and how evil men have offended him, and have been punished.—There you are taught how to believe and repent, and overcome the world, and be eternally happy. O blessed book! how is it slighted and despised! O wicked world! that will not value, and study, and learn the book of God, and word of truth, and word of salvation! Oh the patience of God, to bear with a world, that disregards and forsakes his law and covenant, his will and grace discovered to perishing mankind!

8. *Consider the Lord Jesus Christ.*—How often do you speak of him! Yet how little do you know him! What! know ye not Christ? Is he the Head and Author of your religion, and yet not know him? Are you called by his name—called Christians, and yet not know who Jesus Christ is? What do you think of him? What are his excellencies? Or has he none in your eyes? What do you think of his person, his office, work, and design? What do you think of his taking our nature, and coming into our world? What do you know of his life and death, of his miracles, and righteousness, and Spirit? What do you know of his dying for our sins, and for our redemption; of his rising from the dead, and going up into heaven, and sending down his Holy Spirit? What do you know of his reigning and interceding in heaven, and of his designing to come again to judge the whole world? O blind neglecters of your own souls, that will not know and remember him that came to redeem and save mankind! How will you look him in the face when he comes again?

9. *Consider what Repentance and Conversion are.*—It may be you have often heard the name, but little know the thing. Do you know what it is to be new born, or born from above, or to have a heart



heart and mind renewed by the Spirit of God? Know you not that you have need that a great change should be made upon your hearts and consciences, before you can be fit to enter into heaven? Do you not know what repentance is; that it is a turning with your whole heart from sin to God! See you not that you must be entirely altered in temper and in spirit, before you can be so holy as some others, and before you can love God and Christ with all your mind and strength? Do you not perceive how vain and foolish, how carnal, and wordly, and corrupt you are? Do you not see that you have need to be new creatures; to have new hearts, a new spirit, new affections, that you may be such as the word of God requires, and such as may be prepared for death, and an appearance before God? How long will you continue in your sins; in the love and practice of them? How long will you live enemies to God, without conversion, or turning to the living God? *Turn ye! turn ye! Why will ye die?*

To be continued.

#### ANECDOTE.

THE following anecdote of *Calvin*, while it does much honour to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva by *Deodati*, one of Calvin's successors, to the first Lord Orrery, who flourished under the reign of Charles the first. The extract is taken from, 'The state letters and memoirs of the right Hon. Roger Boyle,' page 4, 5.

"Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived, whose house being shown him, he knocked at the door, and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him, that he was a stranger; and having heard much of his fame was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenuous, learned man, and desired to know if he had a garden to walk in. To which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him, that he would put his life in his hands; and then said he was

Eckius

Eckius the Pope's legate. At this discovery Calvin was not a little surpris'd, and begged his pardon, that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had. He told the cardinal that he had that house and garden, and fifty livres per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndicts to be there present, not acquainting them who the stranger was. As soon therefore as it was convenient, they both went towards the church; and as Eckius was coming out of Calvin's house he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused. Eckius told him, he gave it him to buy books as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndicts and officers together, took out the purse of gold, which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor, and so put it all into the poor box that was kept there. The syndicts thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied, that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."

Eckius was a very learned divine, professor in the University of Ingolstadt, memorable for his opposition to Luther, Malancthon, and other reformers in Germany.

RELIGIOUS



## Religious Intelligence.

### EIGHTH MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

THE Massachusetts Missionary Society held its eighth meeting in Boston, May 26, 1807. A number of ministers and others being present, the meeting was opened by prayer by the President. The annual Report of the Trustees was read by the Secretary :

### ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The Board of Trustees are required by the Constitution to make to the Society a Report of their proceedings during the year for which they were appointed. They regret that they are so imperfectly prepared to discharge this duty. They can only state in general, that they have caused to be distributed among poor people in the District of Maine, Vermont, and Rhode Island a large number of books, principally tracts and magazines. The Rev. Curtis Coe was appointed at the beginning of the year, to perform a mission of five months in the State of Rhode Island ; and again at our semiannual meeting in autumn, to resume without delay, and to continue to the present time, his missionary labours. Mr. Coe has accepted of these appointments ; and, as appears from ample testimonials, has laboured with fidelity and effect. Mr. Amos Pettingill was appointed at the beginning of the year, on a mission into the northwestern parts of the State of New York, but having been previously engaged by the New Hampshire Missionary Society, was obliged to decline this service. Under a second appointment, however, made in autumn, he has been engaged in a mission, for about sixteen weeks, in that part of the country. From his communications it appears, that his labours were well accepted,

much needed and useful. During their continuance, he rode 1050 miles, preached 74 sermons, attended 3 funerals, 1 prayer meeting, 6 lectures, and more than 40 conferences ; visited 3 sick persons and 12 schools ; assisted in forming 5 churches ; admitted 5 persons into the church ; administered the Lord's supper 5 times ; baptized 5 adults and 45 children. Besides these services, he frequently made public addresses on baptism and other religious subjects ; visited many families, and frequently conversed with individuals on doctrinal and experimental religion.

The Rev. Ammi Nichols, agreeably to appointment, has been on a mission for several months in Vermont, and the western parts of the State of New-York. During his missionary tour, he rode upwards of 1300 miles, preached 126 discourses, attended 22 conferences, visited six schools, many families, and the sick, as opportunities occurred.

The Rev. David Thurston was appointed for the year, the Rev. John Sawyer for eight months, and Mr. Samuel Sewall for six months, in the District of Maine. Messrs. Thurston and Sawyer have failed. Mr. Sewall has executed his mission.

The Rev. William Riddel was appointed in the autumn session to perform a mission in the Black river and Genesee country, to continue until the meeting of the Society. From written documents furnished by him it appears, that Mr. Riddel has executed his mission laboriously and faithfully. During his labours in the missionary field, he rode 1496 miles, preached 198 sermons, attended 3 conferences, assisted in admitting 4 members into churches, baptized 2 adults and 11 infants, and visited 6 schools.

The Board congratulate the Society in view of the general prosperity of the missionary interest.

Though

Though the hopes of its friends are not fully realized in the effect immediately produced, they have no such disappointment as ought in the least degree to discourage them. Beyond all doubt, these missionary exertions meet the approbation of Him, whose prerogative it is to give the increase; and who will see to it that the labours and sacrifices of his people are not in vain. The missionary spirit does not appear to languish. Resolution is active throughout the respective Societies in Europe and in this country; and their combined efforts must issue in a glorious result. Our own Society is in a state of prosperity. Let us, brethren, be determined that we will persevere in the interesting cause in which we have engaged. Let us trust a faithful God. Zion must rise. In due season we shall reap if we faint not.

The Society proceeded to the choice of officers for the ensuing year, when the following were chosen:

Rev. Dr. EMMONS, *President.*  
Rev. JACOB NORTON, *Secretary.*  
Deacon JOHN SIMPKINS, *Treasurer.*

The PRESIDENT, *Ex Officio,*  
Rev. Messrs.

DAVID SANFORD, A. M.  
DANIEL HOPKINS, A. M.  
SAMUEL SPRING, A. M.  
SAMUEL NILES, A. M.  
JOHN CRANE, D. D.  
SAMUEL AUSTIN, A. M.  
JONATHAN STRONG, A. M.  
JACOB NORTON, A. M.  
SAM'L WORCESTER, A. M.  
ELIJAH PARISH, A. M.

Trustees.

A sermon was preached by the Rev. Elijah Parish, in the evening, in the Old South, Haggai i. 8, *Go up to the mountain, and bring wood, and build the house.*

The assembly was numerous, attentive, and solemn; the music appropriate and pleasing; and a liberal collection, for the benefit of the Missionary Society, was had on the occasion.

The following persons are appointed, by the Trust, missionaries for the present year.

Rev. CURTIS COE for Rhode Island.

Mr. MERRIL, Genesee.

Mr. SAMUEL SEWALL, New Hampshire.

Rev. Mr. CRAM, Western Indians.

Mr. BAILEY, Maine.

Mr. THOMPSON, Lake Champlain.

The Rev. Samuel Worcester is appointed second preacher for the next anniversary.

The sermon preached this year, before the society, is published, and deposited with the printers of the Magazine, at No. 53, Cornhill, Boston. Each member of the Society may receive one of the said sermons, at said place.

By the desire of the Society, the publishing committee of the Magazine, express their gratitude to those societies and individuals, who by their liberal donations have given such decided evidence of their approbation of the Society's exertions to promote the salvation of those of our fellow men, whose local situation prevents their enjoying those precious gospel privileges which we are favoured with.

It is with increasing satisfaction that we inform our friends, that the Society is increasing; its funds progressing; liberality continues to devise liberal things; our missionaries revive our hopes, by the glad tidings which they bring from the wilderness; sinners hear; Indians wish to know something about Jesus Christ; the friends of the Redeemer are glad, and rejoice; societies are forming; churches are gathered; schools are opened; and many are looking to this Society, and with importunity requesting that gospel ministers may be sent among them.

#### CENT INSTITUTION.

A number of Bibles, Testaments, Dr. Watts' psalms and hymns, Dr. Watts'



Watts' divine songs; school books, &c. have been purchased by money collected by the cent society; which have been disposed of agreeable to the desire of the members of that benevolent institution. We expect a more particular account of books, purchased by, and given to the Missionary Society will speedily be transmitted to the Editors, and published in the Magazine for the information of the generous donors. Many valuable books have been presented to the Society; some are on hand; some hundreds have been sent to the District of Maine; numbers have been, by our missionaries, conveyed to the frontiers, and given to persons, who could not obtain books of that description. The Trustees have a committee, whose business it is to attend to that interesting business. Their doings, when obtained, will be published for the satisfaction of our *female friends*, and others, who by casting their cents into our treasury, have added hundreds of dollars to our *little fund*.

To the Editors of the M. M. Magazine.

GENTLEMEN,

Agreeably to an article in the constitution of the Rhode Island Missionary Society, they request the privilege of presenting to the public, through the medium of your Magazine, the following account of their state, and of the transactions of their late meeting.

At the Annual Meeting of the Missionary Society of Rhode Island, holden at Newport, May 6th, 1807: The meeting was opened with prayer, by the Moderator. A letter from a number of ladies in this place was then received, containing and presenting to this society forty dollars. In return to which it was

*Voted*, That the thanks of this Society be made to them for their benevolent designs and exertions in forming themselves into a society, and for their respectable donation.

It was also

*Voted*, That the thanks of this Society be made to the Trustees of the

Massachusetts Missionary Society, for their late donation of pamphlets, and for their appointment of a Missionary to labour in this state. Also that a continuance of their favours be requested.

*Voted*, That the thanks of this Society be made to the Rev. Curtis Coe, Missionary from the Massachusetts Missionary Society, for his benevolent and assiduous labours in the missionary field of this state and its vicinity.

*Voted*, That, in testimony of our regard and desire for the prosperity of the Church and Society, lately under the care of the Rev. Mr. Snow, in Providence, we present them fifty dollars.

*Voted*, That the ministers of the Original Association of Windham county, Connecticut, and other ministers in the vicinity of this state, be requested to become members of this Society, and to unite their exertions & influence to extend our usefulness.

*Voted*, That the Rev. Messrs. Patten and Tenney, and Messrs. J. Denison and G. S. Sillaman, Esq. be a committee to prepare and publish a pamphlet to extend the knowledge of this Society, and to solicit attention to its interests. Adjourned to the time and place of public exercises tomorrow.

May 7th. Attended the public exercises of the Society; after which, the Society proceeded to business, and

*Voted*, That the thanks of the Society be made to the Rev. T. Holt for his appropriate and excellent discourse delivered before them this day.

*Voted*, That the Rev. Messrs. C. J. Tenney and T. Williams be the next preachers before this Society.

*Voted*, That the officers for the ensuing year be as follows; to wit,

The same, who officiated the last year; and that the Rev. T. Williams, Calvin Park, professor in Brown University, and Capt. P. Clark, be added to the standing committee.

The meeting, after a concluding prayer, was adjourned to the evening of the next election day; the discourse to be delivered the subsequent evening.

With

With peculiar pleasure, the Society observe, that their numbers and united exertions have not a little increased the last year. Divine Providence has evidently rendered the acceptance and success of our missionaries with the inhabitants of the State more distinguished than usual. Our present prospects for exertions and success are uncommonly promising. The missionary from the Massachusetts Missionary Society and the pamphlets, which have been received and distributed, have been most obviously instrumental of extensive good. The missionaries employed by ourselves have been, the Rev. James Davis, who has been successfully itinerating the whole year, but has been supported partly by those to whom he has ministered, and partly by the Society; also the Rev. Thomas Holt, who has performed services at two different periods, of a few weeks each, and has been gratefully received. Our missionaries for the current year are the Rev. Messrs. J. Davis for most of the year, and T. Holt, and the writer of this, for a few weeks each. Also we can but indulge the hope of some missionary assistance from the Massachusetts Missionary Society. Knowing, however, the situation of many parts of this State, we can but request the most fervent supplications of all the friends of our common Lord, that the mountains may flow down at his presence, and his high way be exalted.

*By Order of the Society,*

CALEB J. TENNEY, Sec'y.

Newport, May 7, 1807.

AN ACCOUNT OF THE LATE  
RELIGIOUS ATTENTION IN  
WRENTHAM, MASSACHUSETTS.

The first appearance of the special, serious attention in this place, was in the last of October, or first of November, in 1804, at a private religious meeting. Before that time, the state of religion and the prospects of the church were frequently mentioned and lamented by persons

of serious & reflective minds. A very considerable part of the church consisted of members advanced in life. Few appeared to fill the places of those who died from year to year. Fears were entertained, that sentiments, not conducive to piety, were more or less prevalent. The effusion of the Spirit had been an object, both of private and social prayer. Public discourses upon the Sabbath had not been, either unusually pungent or alarming. In the month of August, preceding the time above mentioned, a religious conference was requested by the head of a family in that part of the society in which the attention began. On the preceding evening there was a ball in the room belonging to another family living in the same house. At this ball, a young person was deeply and seriously impressed with the vanity and wickedness of the amusement. She resolved never to attend another.

The next day at the conference, a young man belonging to the family became a subject of serious impression. Another man, who came to the meeting to oblige some of his family and to gratify curiosity, was fully convinced, by the observations made on some parts of 1 Cor. xv. of the error of universalism, to which he was before inclined. At a district catechising, one or two more persons were seriously impressed by the observations which were made. Little, or nothing of these instances of conviction and impression was publicly known until after the conference in the last of October or first of November. During this meeting, five or six young persons were deeply affected with a sense of sin and danger. From this time a serious attention was noticeable. When the next private religious meeting was holden, the prospect was encouraging. Soon after this, at the close of a meeting, the writer was requested, by the youth, to attend a conference with them on the evening of the annual thanksgiving. On this evening, usually devoted to vain amusement,



ment, a very large number collected. The attention was general, deep and solemn. Many became the subjects of serious impressions. After this, attention to religion greatly increased, and became general in that quarter in which it began, and spread into other parts of the society. Religious meetings were frequently attended in different places. A weekly lecture was holden, at the meeting house, from the early part of December to the middle of June, 1805. The attention began to decline in the close of spring.

During the year 1805, fifty-one persons were added to the church; twenty-one on the first Sabbath in April; ten on the first Sabbath in June; eight on the first Sabbath in August, and ten the first Sabbath in October; two others at different times. Some of those who were subjects of the work joined to another church. In this year one hundred and one adults and children were baptized. The subjects of serious impression and hopeful conversion, were, it is apprehended, between the ages of twelve or thirteen and sixty years. Much the greatest number were between sixteen and forty years of age. Twenty-five were heads of families. Some were of the number of the thoughtless and gay; some of upright moral character, and trusted that they were righteous, but were brought to see their hearts were not right with God; some were speculative believers in Christianity; others were wavering and lax in sentiment.

A deep and solemn concern, without any thing of noise and extravagance, was apparent in all the meetings which the writer attended. In those meetings there was a great freedom in conversation upon religious subjects. All were convinced of the importance of religion, and of their sinfulness and danger. They were sensible that their hearts were entirely irreconciled to God, his law and government; of their entire dependence on him and need of renewing by the special influences of the Divine Spirit. They were made to feel that God would be just in giv-

ing them up to the way they had chosen, and in making them the monuments of his endless displeasure. Convictions were various in different persons, both in duration and degree. The conversation, habits and tenour of life of many have undergone a great change. No instances of immorality and apostacy have as yet been known among those who made a profession of religion. Reasons still remain to support the belief that their goodness was not as a morning cloud and early dew, which pass quickly away. Happy effects are yet visible. There are, apparently, yet fruits unto holiness, and it is hoped the end will be everlasting life.

This is a general, unexaggerated account of what has taken place. If a detail of some particular cases should be deemed desirable and expedient, and the consent of individuals be obtained, something further may be expected in a future Number.

ELISHA FISK.

Wrentham, April 2, 1807.

#### FOREIGN.

##### EDINBURGH SOCIETY'S MISSION TO TARTARY.

Concluded from page 40.

On the 9th, the Jetson Effendi came to us early in the morning, so that we got little rest. He brought along with him the New Testament, and returned it; but we requested him to keep it, telling him, that as we had some more copies of it, we should be glad that he kept this one and read it carefully by himself, and that he might give it to the other Effendis around him to do the same. He accordingly accepted of it, and also of a copy of our Tract, with which he immediately sat down and began to read. After a good deal of conversation with him and the people around us, we bade them farewell, and rode off. We had not travelled above an hour, till we came up with a party of Tartars; we found that they were escorting home the daughter of the lately deceased sultan, who had been divorced

forced from the Chief to whom she was lately married. On receiving this information, our Effendi dismounted, and went to pay his respects to the lady. He said it was unlawful for us to accompany him. On his return, we proceeded on our journey, but had not travelled above two versts, when looking behind us, we saw a man riding after us as hard as he could. On coming nearer, we perceived that it was the Jetson Doctor with the New Testament and Tract in his hand. He rode up to us, and begged of us to take them back again, for he was afraid of the rage of the people if he kept them in his possession. After he was gone, we laid them on the road, knowing that they would soon be picked up by some of the people in the neighbourhood. The circumstances of the divorced wife, and the secrecy in which she was kept for fear of our seeing her, together with the Effendi's returning the books, furnished us with ample topics of conversation, and afforded us an excellent opportunity of pointing out to our little congregation the unlawfulness of polygamy, and its evil consequences, not only on individuals and families, but on society in general. We exposed to them the low and grovelling tendency of their religion, which led them to seek their greatest satisfaction in the gratification of fleshly appetites, and even to look for nothing higher in another world than the enjoyment of sensual pleasures.

We travelled on till about three in the afternoon, when we halted at a large village. In a short time, we were surrounded by numbers of people, among whom were several Priests and Effendis. After a good deal of conversation, we offered them some of our tracts, which they accepted, and promised to read. The natives of this village were very kind to us, and gave us a lamb to take with us for our supper. About eight in the evening, we came near to a village, where we saw an old man sitting upon the grass, with a number of people around him

engaged in prayer. This old man we found to be their Effendi. He appeared to be above 60 years of age. Many of the people crowded about us; but we could not get the old Effendi to enter into any religious conversation with us. He took Shellive aside, and told him that he thought it a very improper thing for us to be going about the country; for we had too much knowledge, and might do a great deal of harm by influencing the minds of the people. We found the people here in great consternation on account of the day of judgment, which their Effendi had assured them would take place in 35 years. Several of them very anxiously inquired of us what we thought of the matter. This afforded us a good opportunity of preaching to them the gospel. We endeavoured to set before them the misery of their condition as sinners, and the inevitable destruction that would certainly overtake them, if they rejected the offers of salvation through Jesus Christ, by whom alone they could be saved. With regard to the day of judgment, we told them that many things were to take place before that day arrived, and particularly that the Christian religion was to be spread through all nations: but it behoved them to consider well their own situation, and remember that in the day of judgment they would have to answer for the manner in which they received the offers of mercy which we now made them in the name of him who was to be their judge. We conversed with the people during the most of the night, and early on the morning of the 10th we set out on our journey. As we were coming out of the village, I dropt one of the tracts, which a woman picked up, and came running with it to our Effendi, asking if it belonged to him. He said that it did not. Upon which she told him that she was afraid there was witchcraft in it. But he assured her it would do her no harm, and desired her to take it to the old Effendi, and beg of him to read it for her; which she promised to do.

About



About an hour after this, we came up to a boy who was travelling on the road, at whom I inquired, if there were any Effendis in the village where he lived? He said there were two, an old one and a young one. I then offered him one of our tracts, which I begged he would carry to them. The boy seemed struck with terror when I held it out to him, and for some time could not be prevailed on to take it. However, a Tartar Chief, who had travelled with us the greatest part of our journey, and whose mind seems to be a good deal influenced by the conversation he has heard concerning the Christian and Mohammedan religions, came up to us and advised the boy to take the tract, and give it to the oldest Effendi, and beg of him to read and consider it. After riding this day not less than 70 versts, we returned to Karass about nine in the evening.

We cannot tell what effects this journey may have upon the minds of the people; but there is a great stir among them at present about religion. Shellive the Effendi who travelled with us, is certainly much influenced in favour of Christianity, as are several other Effendis in the country around us. The prejudices of the people in general on account of our religion are much abated. It is seldom that any of them reproach us, or any of the people whom we have ransomed, on account of our being Christians.

I have printed another tract, of which you will receive a copy along with this. It contains the substance of our Shorter Catechism, and is much esteemed by the Effendis. Shellive calls it an invaluable treasure.

We hear that the Russians have taken Derbent from the Persians. The plague is raging dreadfully in Mosdok, and several other places.

#### GREAT BRITAIN.

##### *London Missionary Society.*

One of the missions of this society in SOUTH AFRICA, (viz. that station-

ed at *Klaar Water*) appears by the last account from that quarter to be in a flourishing state. The number composing the settlement is stated to be 784, of whom 80 can read. There is among them, it is said, "a great desire to hear the word of life; and numbers are brought to a saving knowledge of divine things." The mission at *Zak river*, under the Rev. Mr. Kicherer, does not seem to enjoy the same degree of prosperity. A long drought had occasioned a dispersion of the settlers, and the depredations of the neighbouring Boschemen placed both the lives and the property of those who remained, in imminent danger. The school, however, still contained 31 children and 11 adults, and the whole number in the settlement was 103.

A missionary, Mr. Creighton, has been sent to the newly captured colony of BUENOS AYRES, containing a population of 70,000 souls.

A free school is about to be opened by this society for the instruction of children of Jewish descent, both male and female. Grown up females of the same race, who wish for instruction, may have it at the same place from ladies, who attend daily to superintend the girls' school. *Ch. Ob.*

#### IRELAND.

We formerly mentioned that a society had been formed under the title of "The Hibernian Society," for the purpose of diffusing religious knowledge in Ireland. The committee appointed to conduct its concerns, have lately published a report, which, if correct, is highly important, and ought to call forth the warmest exertions of the friends of religion and humanity, in order to rescue our fellow-subjects in Ireland from their present state of barbarism and moral degradation. In the south, the proportion of Papists and Protestants is said to be 20 to one; scarcely any of the former, and few even of the latter, possess a copy of the Holy Scriptures. Schoolmasters are much wanted in every part of Ireland; and such

such is the solicitude manifested by the Roman Catholic poor for the instruction of their children, that it is believed they would be willing to send them even to Protestant schools, and to permit them to read the Bible as a school book. The committee state that they have been forming a plan for instituting schools in every parish

in Ireland, in which no religious tract or catechism is to be introduced, but the scriptures only. This is a great and good work; but we trust it will be superseded by the provident care of the government, which, we understand, is now directing its attention, too long withheld, to this momentous object. *Ch. Ob.*



## STATE OF THE FUNDS OF THE MASSACHUSETTS MISSIONARY SOCIETY.

*The MASSACHUSETTS MISSIONARY SOCIETY,*  
*to JOHN SIMPKINS, Treasurer, Dr.*

		<i>dls. cts.</i>
1806.		
May 27.	To cash paid John Jenks' account . . . . .	4 00
29.	To cash paid Rev. John Sawyer, pr. Dr. Emmon's order . . . . .	163 25
	To cash paid Rev. Daniel Hopkins . . . . .	10 00
	To Rev. D. Hopkins' order to Jotham Sewall . . . . .	342 00
	To cash paid Do. for 6 Magazines . . . . .	1 80
30.	To Rev. D. Hopkins' order to Jacob Cram . . . . .	288 42
	To James Clap's account . . . . .	6 60
	To Rev. D. Hopkins' order to Rev. Mr. Oliver . . . . .	15 00
	To Lawson Dench's note . . . . .	2 00
	To Rev. Daniel Hopkins' order to Rev. Samuel Austin, for the benefit of two Indian boys . . . . .	50 00
June 27.	To Rev. Daniel Hopkins' order to Rev. S. Worcester, for printing Sermon . . . . .	35 00
July 11.	To cash sent Rev. John Sawyer, per his order, who is gone on a mission . . . . .	30 00
Aug. 18.	To Rev. Daniel Hopkins' order to Ensign Lincoln . . . . .	100 00
Oct. 15.	To Do. do. to Do. . . . .	100 00
22.	To Rev. Dr. N. Emmons' order to Rev. Curtis Coe, Mis- sionary service . . . . .	240 00
	To Rev. D. Hopkins' order to Jotham Sewall . . . . .	84 00
29.	To cash paid Rev. J. Sawyer's order to Rev. D. Hopkins . . . . .	22 00
	To Rev. Messrs. Norton and Strong's order to Rev. S. Austin, for books . . . . .	6 66
	To cash paid ten Trustees for horse keeping . . . . .	10 00
	To cash paid S. Marean's account . . . . .	16 62
Dec. 19.	To Rev. D. Hopkins' order to E. Lincoln . . . . .	200 00
1807.	To Rev. Daniel Hopkins' order to Ensign Lin- coln . . . . .	200 00
May 11.	To R. Rand's bill, and postage of letters . . . . .	3 50
	To B. Russell's bill for advertising . . . . .	1 00
	To Young & Minns' bill do. . . . .	1 00
	To Adams & Rhoades' bill do. . . . .	1 00
1807.		1933 85
May 26.	To balance carried to the new account . . . . .	3818 97
		<hr/> \$ 5752 82



*The MASSACHUSETTS MISSIONARY SOCIETY, in account  
with JOHN SIMBKINS, Treasurer, Cr.*

		dls. cts.
1806.		
May.	By balance due per adjustment, brought forward . . .	1894 46
	By a donation from John Adams, Andover . . .	8 00
	By do. from a lady in Bath . . .	3 00
	By do. from a lady in Woolwich . . .	0 50
26.	By do. per Rev. Samuel Spring, from his society . . .	154 50
	By do. per Rev. Jacob Norton, from his society . . .	22 96
	By do. per Rev. Dr. Emmons, from his society . . .	58 60
	By do. per Rev. Samuel Niles, from a poor widow . . .	00 25
	By do. per Rev. Jona. Strong, from a friend to Missionary Institutions, to be laid out in Bibles and Testaments . . .	10 00
27.	By do. per Rev. Elijah Parish, from his society . . .	15 80
	By do. per Rev. Peter Sanborn, from John Damon . . .	8 00
	By do. per Rev. Samuel Worcester, from his society . . .	130 00
	By do. per do. from females of his society . . .	150 00
	By do. per do. from young men . . .	7 80
	By do. per Rev. Peter Sanborn, from his society . . .	27 10
	By do. per do. from Elizabeth Pratt . . .	1 00
	By do. per do. from John Wallare . . .	1 00
	By do. per John W. Ellingwood, from a number of gentlemen and ladies in Beverly . . .	80 50
	By do. per do. from Rev. Mr. Emerson's society in Beverly . . .	35 72
	By do. from Rev. Daniel Hopkins, as Magazine money . . .	100 00
	By do. from do. do. . .	417 00
	By a donation per do. from his society . . .	116 00
	By do. per do. from a number of females of his society . . .	100 00
	By do. per Rev. Freegrace Reynolds, from his society . . .	8 10
	By do. per Rev. S. Walker, from his society in Danvers . . .	64 30
	By do. per Rev. Hezekiah May, from his Society . . .	82 00
	By do. per Rev. Otis Thompson, from his society . . .	8 19
	By do. per Rev. Tim'y. Dickinson, from Mary Marshall . . .	1 00
	By do. per Rev. Leonard Woods, from his society . . .	34 54
	By do. per Rev. John Cleaveland, from north parish in Wrentham . . .	8 39
	By do. per Rev. Noble Everett, from his society . . .	5 36
	By do. per Rev. Elisha Fisk, from his society . . .	40 50
28.	By do. per Rev. Paul Litchfield . . .	9 71
	By contribution at the Old South . . .	111 66
	By a donation per Rev. Samuel Austin, from his society, and 4 books amounting to 3 dols. 38 cents . . .	58 38
	By do. per Rev. Samuel Judson, from his society . . .	9 32
	By do. per Dea. Joseph Torrey, from a lady 2d parish Weymouth . . .	5 00
	from a lady, do. 1 dol. from a friend to mission, 1 . . .	2 00
	By do. per Rev. S. Worcester, from a lady in Marblehead . . .	5 00
	By do. per Rev. Jonathan Burr, from his society . . .	12 4
	By do. per Rev. Asa Lyman, from a friend . . .	1 26
29.	By do. per Rev. Isaac Tompkins, from Stephen Webster . . .	1 00
	By do. per Rev. Joseph Barker, from his society . . .	8 51
	By do. per Rev. Jotham Sewall, from Hamden 42, and from Eastport 30 dols. . . .	72 00
	By do. per Rev. John Sawyer, from several towns . . .	3 68

	By a donation per Rev. Samuel Austin, from a friend	25
	By do. do. do.	1 00
	By do. do. from a lady	4 00
	By do. do. from a friend	2 00
	By do. per Rev. Samuel Spring, from his society	7 00
29.	By do. per John Jenks, 1000 Tracts	
30.	By Messrs. Strong and Norton, for Cent money, received of Mrs. Simpkins, collected 1805	249 75
June 2.	By a donation from Thomas Wales	2 00
	By do. from a lady in Medfield	2 00
17.	By do. from a mariner in Beverly	2 00
	By do. do. do.	3 00
	Two dozen spelling books, 2 dozen primers, per Nathaniel Long, for the poor on the frontiers	
18.	By a donation per Rev. Kiah Bailey, from a lady in New Castle, Maine	2 00
	By do. per Peter Sanborn, from Joseph Barouft	2 00
	By do. do. Benjamin Pratt	2 00
23.	By do. per a friend to missions	100 00
July 17.	By do. per Rev. Seth Stetson, from his society	11 29
	By do. from two gentlemen in Ashby	5 00
Oct. 20.	By do. from a friend to missions	100 00
22.	Per Rev. Curtis Coe, a contribution at Fall River	4 53
	from Amos Snell, of Troy	1 00
	from a friend to missions	2 20
	from James Winslow	1 5
23.	Per Rev. Jacob Cram, contributions and donations, state of New York, as per account affixed	31 12
Nov.	By a donation from a friend	1 00
Dec. 30.	By do. from a young lady in Weymouth 1807.	2 00
Jan. 7.	By do. from a friend	100 00
15.	By do. do.	100 00
Mar. 13.	By do. do.	100 00
25.	By Rev. Samuel Spring, for Magazines	232 00
Apr. 14.	By a donation from a friend	100 00
May 8.	By do. from Mr. Samuel Walker	1 50
11.	By do. from donors unknown	100 00
15.	By Rev. Daniel Hopkins, for Magazines	137 00
	By a donation from a lady in New Castle, per Rev. Kiah Bayley	2 00

\$ 5304 82

By cash received for tax of persons as per Book 448 00

\$5752 82

Boston, May 26, 1807.

We, the subscribers, chosen a Committee by the Missionary Society to examine the Treasurer's accounts, have attended that service, and report, that we find them correctly cast, well vouched, and find a balance in the Treasurer's hands due to the Society of thirty-eight hundred and eighteen dollars and ninety-seven cents.

JOHN PEARSON,  
THOMAS M. CLARK, } Committee.  
HENRY GRAY,



## MONEY AND DONATIONS

*Received on Account of the MASSACHUSETTS MISSION-ART SOCIETY.*

1807.		dls. cts.
May 26.	By a donation per Rev. Elijah Parish from his society	14 56
	By do. per Rev. Dr. Emmons, from a lady in Northbridge	4 00
	do. per do. from his society	43 14
	By do. from Ward Litchfield	1 00
	By do. per Rev. Samuel Worcester, from his society	188 18
	do. per do. from the females	151 00
	do. per do. from Mr. Whitman	8 00
	By do. per Rev. John H. Stevens, from his society	21 20
	do. per do. from Oliver Richardson	1 00
	By do. per Rev. Cornelius Waters, of Ashby	8 00
	do. per do. from his society	12 50
	By do. per Rev. John Wilder, from ladies in his parish	34 00
	By do. per Rev. Paul Litchfield, from his parish	9 55
	By do. from Rev. Reuben Emerson, from his parish	22 85
	do. from two friends to missions	2 20
	do. from a friend	25
	do. do.	20
	do. do.	20
	do. do.	50
	do. do.	2 00
	By do. per John Foster, of Andover	8 00
27.	By do. per Rev. John Cleaveland, from his parish	5 25
	By do. per Rev. J. Burr, from several persons, Sandwich	10 83
	By do. per Rev. J. Tompkins, from Mrs. Webster	1 00
	By do. per Rev. Timothy Dickinson, from Mrs. Underwood, 1 dol. and from Mary Marshall 1 do.	2 00
	By do. per Rev. Samuel Spring, from his society	93 16
	By do. per Rev. Daniel Hopkins, from his society	104 78
	By do. per do. from a number of ladies in his society	109 40
	By do. per do. 12 testaments, delivered him by a friend	
	By do. per Rev. David Fullar, of Rowley, from his parish	37 00
	By do. per Rev. Peter Sanborn, from his society	23 55
	do. from John Damon	18 00
	do. from five persons as a voluntary tax for not rising before sunrise	5 00
	By contribution at the Old South meeting	191 00
	By a donation per Rev. E. Fisk, from a friend	1 00
	By do. per Rev. David Long, from Lydia Chapin	1 00
	By cash of Rev. Samuel Worcester, for Magazines sold	100 00
	By a donation per Rev. S. Austin, from Rev. Moses Miller	1 00
	By do. per do. from Otis Parker	1 00
	By do. per do. from Han. Haven, 3 dols. from a lady 50 cts.	3 50
29.	By cash of Rev. Samuel Austin, for Magazines sold	96 00
	By cash and books received of Rev. Dr. Emmons, and Rev. Mr. Niles' cent money, received of Mrs. Simpkins, to be laid out in books	500 00
	By a donation from a lady in Bath	2 00
June 18.	By do. per Rev. Samuel Austin, from his society	74 50
	By do. per Rev. Mr. Emerson of Beverly, from his society	22 50

80 *Monies Paid....List of New Members.* [July.

	By a donation per Rev. Ezra Weld, Braintree, from his society	-	17	83
	By ditto per ditto 30 sermons by Haynes			
	By ditto per Fitch Pool, from Danvers, south parish	-	66	60
	27. By ditto per Rev. Freegrace Reynolds, from his society	-	21	28
July 7.	By one Bible from Hannah Chandler, of New Ipswich, given on her death bed	-		
	11. By a donation from a friend at the same place	-	1	00
	By ditto from an unknown donor	-	100	00
	By ditto from Mary Wales, North Bridgewater	-	1	00
24.	By ditto from Rev. Ebenezer Chaplin	-	3	00
			<u>\$</u>	<u>1646 51</u>

**MONEY PAID**

*On Account of the MASSACHUSETTS MISSIONARY SOCIETY.*

			dls.	cts.
1807.				
May 27.	To Rev. Dr. Emmons' order to Samuel Sewall	-	198	00
	To ditto's order to Amos Pettingill	-	147	00
	To ditto's order to Rev. Mr. Coe	-	72	50
	To ditto's order to Wm. Riddel	-	241	35
28.	To ditto's order to Rev. S. Austin	-	50	00
	To cash paid Rev. Samuel Niles from cent money for books	} 256		
	To ditto paid Mr. Dench's account	-	2	00
	To ditto paid James Clap's account	-	6	75
	To ditto paid Mr. Richardson's bill	-	13	25
	To Rev. Daniel Oliver's two bills for books	-	37	00
June 18.	To Rev. Samuel Spring's order to E. W. Allen for printing sermon	-	86	37
	To cash paid S. Marean's bill	-	5	25
23.	To Rev. Daniel Hopkins' order to Ensign Lincoln	-	200	00
	To cash paid Ensign Lincoln for freight of sermons and postage	-	1	25
July 24.	To ditto paid Ensign Lincoln	-	200	00
			<u>\$</u>	<u>1261 08</u>

**LIST OF NEW MEMBERS,**

*In the MASSACHUSETTS MISSIONARY SOCIETY, since May 27, 1807.*

Rev. Joseph Eckley,  
Dea. John Foster,  
John Foot,  
Rev. Asa Lyman,  
Ebenezer Hunt, jun.  
Rev. Daniel Oliver,  
John O'Brien,

William Phillips, Esq.  
Eleazer Peakes,  
Andrew Peabody,  
Bela Vining,  
William Ward,  
John Wallis,  
Ephraim Whitman.